

DEVOTED TO PROGRESSIVE, RELIGIOUS

AND SCIENTIFIC THOUGHT



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OUR LYCEUM WORK.

Alonzo Danforth.

"The organization of this lyceum was the first practical recognition of the rights of children and meant an entire new series of Sunday school lessons. It meant the coming out from the darkness of orthodoxy into the light of modern Spiritualism, escape from the ignorance and mental slavery of the past to knowledge and the adoption of wisdom found in the highlands of free thought. It meant great courage and true heroism on the part of the few who aided Andrew Jackson Davis in organizing the lyceum, and who said: 'A child is the repository of infinite possibilities; the unfoldment and cultivation of those grand possibilities; a welcome to and co-operation with those in spirit life. It meant the cultivation of mediumship, a more complete recognition of our spiritual nature, and a broader conception of life here and hereafter. It meant character, not creed, as essential to salvation; tolerance in place of damnation for the unbeliever; progress here and hereafter; reunion at the change called death with friends in spirit life; the conservation of the fundamental truths of all religions plus the newer revelations that the spirit raps heralded to the world in 1848, and in time the practical application of the divine theory of the brotherhood of man."

"Spiritualistic schools for educating our children should be pure and simple. They should be an outgrowth of Spiritualism. They should be based upon the immortal nature of the child. We should look no longer upon a man as a mere physical being, depending for an immortal existence upon the great day of

Determined effort by the Spiritualists of this country would produce results that would astonish the people. The trouble here has been too fragmentary; it has been left to a few earnest souls, while the great mass of avowed Spiritualists have exhibited a lukewarmness, we may say an indifference that, in view of their knowledge of its importance, is most surprising. The children of Spiritualists number tens of thousands. It cannot be supposed that any very appreciable portion of them are deprived of Sabbath instruction, and it necessarily follows that they are having instilled into their minds teachings called religious that are diametrically opposite, if not condemnatory of those their parents know to be true, and the only foundation of a life here that will qualify them to fully avail themselves of and enjoy the life beyond.

I think you will agree with me that we should take thought for the education of our children within the fold of Spiritualism and of better supporting of our lyceum where they can be taught the views which we claim to be superior to those of the past. My thoughts are pointed to those Spiritualists who have been neglectful, that is, sending their children to other than Spiritualist Sunday schools. We, as leaders and teachers in this movement, may not be up to the standard in educating the young, but we have imparted to them our views, and we ask those who censure us in our management to join with us in the hope that we can improve on the past methods. Those who are with us, whether adults or children, should endeavor, (as they are part of us) to do their part in making each and every session agreeable and pleasant to all. It is a fact that few do what all should consider their duty to do.

We ought to cause to be pointed out to all our children the main features of the history of Spiritualism and to bring to their knowledge the lives of all the Spiritualist saints and heroes, for we have had them and I think there are some still living with us.

Any man occupies a conspicuous place and fulfills a lofty mission in this world if he does something to brighten and gladden the life of his brotherman, to entertain human minds, to fill them with new thoughts and new inspirations for life.

Our ambition must be fired, our sense of responsibility awakened and enlisted in the lyceum movement, our intelligences quickened to the vision of our interests in the best performance of our duty. Work will still be hard, but to it will be restored its dignity, its power to call into play the better part of man and woman.

When there was no Spiritual life, when men lived for themselves and for the sensual, when religion was superstition and conscience a name, and God an idol to be feared, and then for the restoration of the higher nature in man, Spiritualism came and it is with us today in the pioneer work she called for brave followers, earnest workers, honest, fearless ones. Today she calls again for honest, earnest workers to educate the young, to support and carry on the work for the years that are to come.

Let us endeavor to infuse more of duty into our movement, putting away all those qualities that may drag us down. Let us endorse a universal spiritual religion, based upon the true facts of communion and communication with our arisen ones who, through much trial, have risen to wear the victor's crown of perfected man and womanhood. Let us dedicate our school to perfect freedom of thought. Larger than all creeds is the knowledge of the ministration of angels, as we know that beyond the tomb lie the fair, bright fields of eternity, where families, sundered by the hand of death, are again united in the bonds of love, where the wrongs of earthly life are righted by the hand of eternal justice.

THE WIGWAM AT ONSET. FROM THE LIBERAL SPIRITUALIST.

resurrection, and then only to face a fierce, angry God who blundered in his final creative act in allowing mankind to be deceived by a creature of his own hand and then damning their offspring for all eternity for this great original sin, and subsequently devised a plan to patch up his faulty work, the future state of happiness depending on the acceptance of a vicarious atonement, whereby our totally depraved hearts may be made pure and holy. No, Spiritualism has lifted the dark cloud of superstition, creed and dogma, and allowed the bright light of God's divine and eternal love to be made manifest to us. And now we know that man is immortal, despite what creeds and dogmas may say to the contrary. We no longer look upon God as an angry, despotic ruler of earth, air and sky, but as a loving, divine, benevolent being, who is omnipotent, omnipresent and omniscient, working always and ever for the eternal happiness of his children, a happiness not born of goodness of heart, cradled in truth and nursed by guardian angels. And having tasted of the great spiritual feast that is being served to all earth's children who will partake thereof we further desire to bring our children to the great spiritual feast that they may become spiritually strong and that they may walk in the light of truth, comprehending in a truer and fuller degree God's eternal purpose with man. We should be unworthy of the great spiritual blessing that is ours, were we to allow our children to walk in the fog and mists which enshrouded our youthful feet. We wish to teach them to know themselves physically, intellectually and spiritually; we wish to teach them to understand nature's God through his works; and thus they will come to feel and understand that they live continually in his presence."

This Indian wigwam, the first and only one of the kind in this country, was dedicated with impressive services July 30, 1894. It remained open for the public inspection one week before the meeting began, and was visited by hundreds each day. The society is a chartered association, protected by the laws of the state. It was incorporated Oct. 25, 1893, under the name of the Onset Wigwam Co-workers, named in honor of the old chief—Oniset.

The wigwam is a substantial structure, situated in a bower of greenery in the northern part of the ground, near the river, on land donated by Mrs. M. C. Weston, the founder. It is 26 feet high, 96 feet in circumference, octagonal sides, 12 feet high, thence a circular roof. The sides are copress shingles fancy

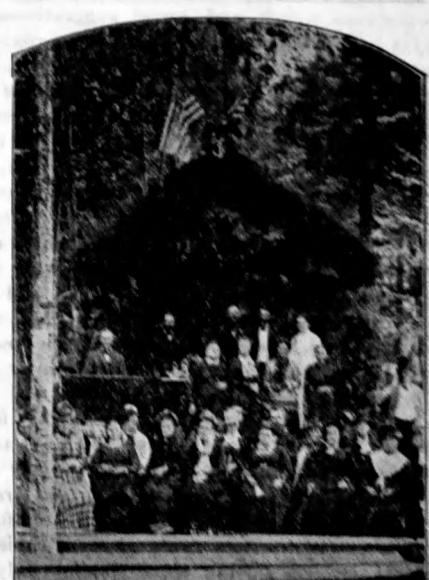


THE TEMPLE AT ONSET.

Holidays at a Spiritualist Camp-meeting.

cut, finished natural. The outside is painted Indian red. The roof is painted foliage green, giving the whole structure an unique appearance. At the peak of the center-pole flies "Old Glory" bearing the words Indian Wigwam. There are two large entrances opposite each other. Over the front entrance is inscribed "Erected to the memory of the red man, 1894," and above this the inscription: "Liberty throughout the world and freedom to all races." Entering the wigwam windows on all sides shed light on a spruce floor, hard-finished, a seat of white wood, supported by strong brackets running around the walls of clear white pine and a centrepole, with circular shelf of same wood. The high walls are finely sheathed to the very peak and finished with white shellac. A large, portable organ stands at one side. The decorations are artistic, and reflect much credit on Mrs. Weston and her assistants. Walls and centrepole are draped with the national colors, flowers and Indian bric-a-brac entwining and intermingling with numerous beautiful pictures with highly pleasing effect. Many of the pictures loaned the society by Mrs. Weston, the president, are of historical character, bits of history being attached to many. The center of attraction is the massive banner or Indian standard designed and painted in oil by Mrs. Weston. On an appropriate background is a centrepiece of a life-sized painting of the young Indian White Wolf surrounded by his implements of war and peace. Overhead is painted a branch of palm leaves and under it the inscription: "Victory for the red man at last." Underneath is painted a golden chain each link representing a member of the society, the initials of whom are entwined in the chain. In the lower corners are two shields painted in the national colors. Over one are the clasped hands of an Indian and white man, inscribed "Freedom and union." The other bears the scales, inscribed: "Justice and equal rights." A deep fringe of red and gold completes the banner, which is suspended in a rich quartered oak case six feet high. A sweep of the eye around the walls reveals a sight that words cannot describe and the noting of the most prominent points only is attempted. From a large oil painting Big Mountain in full dress looks down with folded arms. The large oil pictures of White Swan and Eagle Wing by Mrs. Weston seems to guard her own picture. The charter comes next, then Pocahontus, an authentic picture enlarged from one in United States history. Dr. J. Newton, the so-called King of magnetic healers; Massasoit, King Philip (his son) and also his descendants, Melinda Mitchell, William Penn (the red man's friend), Grey Eagle, Standing Bear, White Elephant, Little Hawk, Big Road, Two Strike, Standing Buffalo, Chieff Wolff, Spotted Elk, Pas-Po-Ho, and many other prominent Indians. Guides of C. D. Fuller and Dr. Thayer were brought to mind by handsome fancy blankets—an important feature in the decorations. Cabinets of Indian curios, photographs, head-dresses, weapons and fancy work tastily arranged are numerous on the walls. The work of the wigwam is divided into morning and evening sessions. The morning hour is devoted exclusively to divine or spirit healing. The afternoon hour is for test mediumship. At the morning hour the power is especially strong and fine. So the whole atmosphere seems spiritualized so that those sensitive to the higher influences can feel it.

The first object of the wigwam was to acknowledge and recognize in this land of boasted freedom the rights of the Indian race as children of the Great Spirit Father who knew no race distinction and to plant on American soil for the first time the red



THE BOUGH HOUSE.
One of the First Speakers' Stands
at Cassadaga Camp.

(Continued on Page 2.)

MICHIGAN AND INDIANA. GRAND RAPIDS AND CHESTERFIELD CAMPS.

Reluctantly leaving beautiful Lily Dale, July 22, I prepared for a two weeks scrimmage with the torrid heat, electrical cloud bursts, generous thunders, rain, wind and dust, according to the field occupied, always with a liberal supply of flies, bugs, mosquitoes, and general depravity, and left Chautauqua charms behind me like a beautiful dream, while I spun by the Pan-American, across the majestic Niagara, and over the quiet plains of the old Dominion, which spreads towards the North pole and from ocean to ocean, and across Detroit river into the model city of America, where I found the sultry air jubilantly echoing the primitive experience of 200 years ago, in honor of the memory of Gen. Cadallac, the reputed founder of Detroit. At 132 Michigan Avenue, I found Dr. Burrows, guarding the gates to the Occult Temple, where his psychic conclave meets and study and practice the science of life and spiritual development. The Doctor as I find him, is always genial and generously tolerant towards opposing opinions, and the weaknesses of poor human nature. A regular physician of large experience, he is now mostly out of the medical sphere, and devotes his talent and skill to dental surgery and psychic study and experiment. His hospitality towards all truth seekers, and all phases of its evolution, and his cordial kindness toward all, even those whom he knows to be prejudiced against him, or even speak evil of him. His apparent devotion to the good and the true, have made friends and followers, and so far as appears, there is harmony, good will and commendable aspiration in all their works. The Doctor conforms to certain prejudices and superstitions which are not to my taste. He seems to regard it as necessary to feed the appetite of religious mysticism and ceremonial symbols which do not represent his own best thought, but which he thinks have a use in educating and leading the mind through the mazes of the great transition from the supernatural to the natural, from dogmatism to spiritual science. Think what we may of his methods, he seems to be successful in uniting "many men of many minds" in a harmonious effort to find truth and express the best of all that join the co-operations of his classes. He calls them "Psychics" in imitation of the French. He claims that they all may and do exercise the function of mediumship, but a class of experiences do not include it. As psychics they may be free to exercise mediumship *ad libitum*, but they may exercise their own spiritual powers in a variety of ways, for the attainment of knowledge and self-improvement when not acting as mediums. True! But is not this true of all persons in all phases of life? Then why call them "psychics," unless it be another word to express the quality of mediumship? However, they seem agreed and happy in the cultivation of their gifts as psychic students, and I have no quarrel with their choice of terms. Well, I spoke in said Occult Temple, and did not feel contaminated, or demoralized by the association. In fact the influences were rather soothing and elevating, and seemed to touch the secret keys of spiritual harmony that answer to truth and humanitarian sentiments.

From Detroit I made my way to Grand Rapids, passing through Island Lake and Grand Ledge, both of which camps I served several seasons when they were in their infancy and struggling to materialize into great centers of spiritual power. President White of Port Huron invited me to visit Island Lake and share his hospitality as long as I pleased, and rest, visit and enjoy, but I had no time to stop, and he would only be there two or three days at a time—Saturday to Monday, and to be his guest, with the host a hundred miles away would not be social. Hence, much as I desired a visit with him, I did not stop. As I passed Grand Ledge, many sweet memories sprung into life before my mental vision, and friends of two worlds, swept by in the vivid panorama, an echo from afar, and on I went until Grand Rapids unrolled its splendid picture of busy life in a tangible presence, and then a 3-mile ride on the whizzing trolley car, which awake the cool breezes amid the torrid simoons that smothered the air, and I was refreshed; that same evening I spoke to an attentive audience, and just at the close of my talk a terrific thunderstorm broke upon us, and for 50 minutes the audience cuddled together under the wind-whipped, and rain-drenched canopy, while the heavens shook with tempestuous wrath and awful suggestiveness. Mrs. Hayes was frightened into dangerous proximity to a spasm or swooning. Then tents were drenched, beds wet and the busy mosquitoes lost some of their inspiration, but tuned their horns anew before the sun was up. "Storm after storm rose dark o'er the way," and each was followed by more stifling heat. But the campers laughed, ate, drank, slept and communed with heaven, and the lectures at the tent-pavilion were heeded and appreciated. This camp is crude and always must be, while they occupy Briggs Park, for they can only rent it from year to year, and no permanent growth is possible. It serves a good use temporary, and I hope may result in the purchase of grounds that will make a permanent center of spiritual work.

Loe F. Prior left the grounds on Saturday for Grand Ledge. H. H. Warner was busy and gave tests after lectures. The dining hall had a fair supply of meats and vegetables, but lacked the important provision of hygienic foods—graham breads, Ralston food, and fruits. This is a serious defect at many tables. I was honored with the closing work Sunday, July 28, and was told the largest audience of the season, and better, the finances were a little more than ever; whereas, last year they were out of pocket several hundred

dollars. Mr. Haynes, the secretary was pleasant and social. Mr. Carpenter, the president, ditto, and "all went merry as a marriage bell." Mrs. Blake gave good readings—tests, and so successful had been the meeting that Mr. Walker advertised to hold meetings two weeks longer on his own responsibility. How it succeeded I don't know. Weary and weak, I was grateful for an invitation to visit at the restful home of Dr. Batdorf, 99 James street, Grand Rapids. There I rested and feasted physically and spiritually, until Thursday, without which I might have collapsed. It is an ideal home. Intelligence, social cheer, poetic sympathies, musical thrills, cordial friendship, and loving spirituality preside in all the air. Then exquisite taste, delicate dishes, artistic cooking, all seasoned with intelligent conversations, and spiritual chemicals in the circle at the "communion table," made a feast for the gods and a vitalizing tonic that lingers in my nerves and arteries still. Next I spent a night at the quiet home of Charles M. Potter and his amiable wife, where I boarded during my engagement at Grand Rapids in January, 1900. They are the salt of the earth that does not lose its savor. They are having interesting experiences in spiritual developments. Mr. Potter was several years in the U. S. army and has many interesting facts stored in his ample memory. He was president when I served the G. R. Society and is vice-president now. If such men as he were at the front in all societies, there would be no decline in the cause. From Grand Rapids I went to

CHESTERFIELD, INDIANA.

This camp is 11 years old. Since my work there 8 years ago, it has grown and improved wonderfully. It is 40 miles north-west from Indianapolis. Mrs. Colby Luther was the leading spirit of its early years. Mr. Westfield generously supplied means to give it a permanent foundation, built the auditorium, secured the land—some 25 to 30 acres I think, and donated his private cottage to be used for speakers and mediums, and it is very cozy, neat, restful and convenient. I enjoyed it much. Mr. and Mrs. Luther are now on the spirit side of life, and "their works do follow them" here as well as there. Mr. Millspaugh has been president for several consecutive years, and a most worthy and efficient officer he has been. The election this summer made Mr. Hilligoss president, and he is a general favorite, I was told, and no break is likely to follow the change. I enjoyed a dish of ice cream in honor of his election, as did many others. Miss Flora Hardin has been the efficient secretary for nearly or quite the entire history of the camp, and still holds her place, trusted and esteemed by all. At Chesterfield I met Geo. P. Colby, Edgar W. Emerson, Mr. Foster the spirit artist, Mrs. Herbine, independent slate writer and an excellent medium. Mr. Emerson's public tests were fully up to his old-time work, and made a profound impression on the people. My first work there this season was on Sunday, Aug. 4, and an audience of about six thousand people thronged the grounds, packed the auditorium and made the fields lively with bustling activity. All mediums were in demand, and intense interest seemed to pervade the multitude. The daily press at Muncie and Anderson give extensive notices and respectful reports of the daily doings at Chesterfield Camp. They estimated the crowd Sunday at 8,000, but I think 6,000 nearer the true estimate. Reluctantly parting from these good friends I deposited my corporeal bundle of bones at 170 Liberty street, Fredonia, N. Y., Thursday evening and drew a long breath of relief; but glad for all the roughing and smoothing of my two and a half weeks of whirlwind work.

THE WIGWAM AT ONSET.

(Continued From Page 1.)

man's standard. The second was to recognize their great natural healing power and to afford an opportunity where the poor could be treated kindly and be healed of their infirmities without money and without price and at the same to be a retreat where mediums might repair and take advantage of the great concentration of power for their own spiritual unfoldment. Another line of work is that of strengthening and releasing spirits in prison as St. Paul called them. Those earth bound spirits, who are attracted to undeveloped mediums, who have not spirit bands of sufficient strength to liberate them unaided. This work of relieving imprisoned spirits is no trifling work by any means. It is a work of vital importance. Much good has already been done in this direction by our earnest band of co-workers. Angels alone can fully estimate and appreciate our efforts. The healing work is purely spiritual, for 'tis done by relying wholly on spirit power through the concentration of spirit forces. The overshadowing of the power of the spirit is marvelous. Thank heaven the outpouring of the gift of healing still continues and no selfish syndicate monopolist or state legislation can prevent it. It comes to the little consecrated wigwam dedicated to all that is purest and best, alike blessing all. This healing retreat is the spot where many come with empty buckets to draw the living water from the great Fountain Head. Any power is welcome at the command of a human spirit that can alleviate pain or remove the causes of human suffering, and whether it comes from the mind, the will or the magnetic touch of the hand. Some mediums who are on a high mental plane can heal physical ailments through the mental forces alone, while others require the magnetic touch to impart the vital force needed. The quickness of the cure depends upon the nature of the disease, the age of the person and their susceptibility to magnetic and spiritual influences. Some have been cured of chronic diseases without physical contact. All are benefitted and feel a strong spiritual uplifting. It is the work of love and the power and blessing of the angel world are showered down from day to day.

M. C. W.

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Mrs. B. M. Strozier of Willis, Texas, in her letter, August, says:

September 1, 1901.—After trying others I wrote to you after I had tried two eminent physicians. They both told me I would have to undergo an operation, but I wrote to you and took two months' treatment and got entirely well. Thanks to your skillful treatment and cure."

CASTINE, MAINE.—Dr. J. S. Loucks, My Dear Sir: You must be surprised at the number of letters from this place and Castine. It all comes through my daughter-in-law and myself. She had undergone two operations and had given up to die. By impression I advised her to try you, after a great deal of persuasion she consented, and today she is a picture of health. You can have no better add in Castine. Sincerely Yours,

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THE SUNFLOWER.

METAPHYSICAL.

Conducted By EVIE P. BACH.

PEACE.

'Tis not in seeking,
'Tis not in endless striving
Thy quest is found;
Be still and listen;
Be still and drink the quiet
Of all around.

Not for thy crying,
Not for thy loud beseeching
Will peace draw near;
Rest with palms folded;
Rest with thine eyelids fallen—
Lo! peace is here.

—EDWARD ROWLAND SILL.

POWER OF HAVING A FIXED PLAN.

When Huxley, the great scientist, was a young man he kept a diary which consisted mainly of his intentions concerning the future, says the Journal. He mapped out the work which he must do. At the end of a certain time he found that he had neglected the most important things. On making this discovery he wrote:

"I must get on faster than this. I must adopt a fixed plan for studies, for unless this is done I find time slips away without knowing it—and let me remember this, that it is better to read a little and thoroughly than cram a crude, undigested mass into my head, though it be in great quantity."

Three years later he wrote in this diary, after having written what is quoted above:

"This is about the only resolution I have ever stuck to."

Huxley stuck to his resolution, adopted a fixed plan of studies. He made up his mind what he wanted to learn. He selected a certain line of investigation and stuck to it absolutely. When he died he had rendered great service to the world by adding to its positive knowledge and by setting a splendid example to old men and young men by living a life entirely and successfully devoted to the acquisition and dissemination of knowledge.

It would pay all the young men who are ambitious, to read over two or three times the quotation from Huxley that we have printed above.

Never be satisfied with the rate at which you are progressing. Study on a fixed plan, and, above all, when you read, read thoroughly.

Between your hours of reading think steadily. Thought reading is like gastric juice to the food. Reading without thought is utterly profitless.—*Magazine of Mysteries*.

WOMAN WHO DOESN'T GUSH.

The dictionary defines poise as "the state or quality of being balanced; equilibrium; equipoise; hence, figuratively, equanimity; rest." Poise instills grace and symmetry into the workings of the mind, just as physical exercise does into the movements of the body. It is rarely a natural endowment, but may be cultivated to the point where it becomes second nature. Poise always carries with it a suggestion of reserved force, and the woman who wishes to acquire it must learn to husband her energy as well as her time; she must not fritter away words moments or emotions.

The woman of poise indulges in few exclamations or superlatives, and does not waste enthusiasm over trifles. She is gracious, but never gushing, and she has acquired the habit of listening attentively, not awaiting with ill-concealed eagerness a pause in the conversation to enable her to rush in and take the floor.

The woman of poise never lingers after her good-bye is spoken; never, in fact, under any circumstances talks long while standing. She does not experience the difficulty too many people have of taking leave gracefully. She says good-bye, gives you a bright smile, and is off to the pleasure or duty that awaits her. You do not find out all there is to know about the woman the first time you meet her; you become acquainted with her by degrees, and grow gradually into her friendship.—Mrs. Brevoort Roberts, in *August Woman's Home Companion*.

CORRECT CHILDREN IN PRIVATE.

"Do not reprimand your children in the

presence of company," says Miriam E. Brozman in *The Mother's Journal*. "Spare your guest the mortification. Do not imagine that it shows your are a painstaking mother trying your best to train and bring your children up perfectly.

"Do all your teaching before the company arrives or after. If your child is so very misbehaving, keep him out while you are entertaining a caller or a friend at dinner. There is nothing that will so mar the pleasure of a crowd at a table as to witness a child get a scolding and sometimes even a slap in the face or a jerk by the ear or sent out of the room.

"You will notice that it puts a kind of damper on the good nature of the company. All will wear a guilty look and feel that the performance took place in their honor, and the child, too, in its own little mind, will conclude that it was through the influence of the company that he was thus treated."

MY SYMPHONY.

To live content with small means; to seek elegance rather than luxury, and refinement rather than fashion; to be worthy, not respectable; and wealthy, not rich; to study hard, think quietly, talk gently, act frankly; to listen to stars and birds, babes and sages, with open heart; to bear all cheerfully, do all bravely, await occasions, hurry never; in a word, to let the spiritual, unbroken and unconscious, grow up through the common. This is to be my symphony.

WM. HENRY CHANNING.

STAR GAZING PROLONGS LIFE.

Gaze at the stars and try to think of what a wonderful universe this is.

Read articles and books on astronomy and astrology whenever you get a chance. Do you think the Sun, the Moon and the myriads of stars happened by chance? What a wonderful, intelligent force or power must be back of all these visible spheres we see in the heavens! Speaking recently, Camille Flammarion, the great French astronomer, remarked that astronomical study had a noticeable tendency to prolong human life. Discussing further this seeming strange condition, Flammarion said:

"Yes, I hold fast to the theory that the study of astronomy tends to prolong human life. I had put my theory before the Astronomical Society of France, an organization numbering 2,500 members, and many of them agree with me. The contemplation of the heavens ennobles man. It helps to carry him away from earthly passions. These latter, if allowed to run riotously, shorten the span of human life.

"The cold, calm study of astronomy makes the student rise to higher things. Besides, we have many examples of longevity in our astronomical society. Our dean is one hundred and five years old, yet is in excellent health. There are at least twelve members over 90, twenty over 80, and ever so many have passed the Scriptural limit.

"Comparatively speaking, the latter are mere boys in everything except learning. My theory is that the contemplation of the heavens, while freeing the student of astronomy from earthly passions, at the same time procures for him serenity and longevity."—*Magazine of Mysteries*.

THE PRIME OF LIFE.

The occult adepts who make a specialty of living long and useful lives say that the prime of life in a man of regular habits and sound condition is from 45 to 75 years of age; of woman from 40 to 70 years.

The adepts themselves are in their prime up to 80, 90 and 100 years; many of them live to be 120 and 140 years old. They are prodigious workers but live entirely in the soul or psychic realm. They eat simple, plain foods, which must be as pure as possible; they do not use drugs, stimulants, narcotics or poisons. They rarely, if ever, eat any animal foods, as the psychic force will not develop strongly in persons who eat much animal food.—*Magazine of Mysteries*.

"Do not reprimand your children in the

The News at Lily Dale.

In order to ensure correct and prompt notice of arrivals, departures, improvements, or any items of interest, please write it and hand it in to this office. We want to give our readers all the news of the camp and you can assist us to do so in this way.

The campmeeting has gone on about as usual. There is no decided rush and no lack of attendance or accommodations. The hotels are more than usually full as there are a number of transient visitors who come for a day or two either going to or coming from the Pan-American and as such visitors do not find it convenient to make other arrangements, the hotels have had more than an average share of patronage.

We asked the question all the early part of the season, what effect will the Pan-American have on our attendance? and the reply now is that it has not affected it to any extent. The railroad reports that three less trunks arrived during July this year than last and the gate receipts show a few more on the grounds and a few less gate admissions. This makes a fair average year.

Much interest has been centered in the lectures on alternate mornings, J. Clegg Wright and Prof. Lockwood give their classes in the auditorium and have a good attendance. The program has been carried out with only a few exceptions, Dr. Montague and Prof. Jay J. Watson did not arrive to fill their appointments.

The meetings are followed by tests by Miss Margaret Ganle, who is the platform test medium for the season, and the Forest Temple gives an opportunity for other mediums to do public work and secure a fair amount of the patronage.

Bangs Sisters are kept busy with their painting and writing mediumship. P. L. O. A. Keeler has his hands full to attend to his slatewriting and has a couple of light physical seances each week. The Pettibones are kept as busy as Mr. P.'s health will permit; W. E. Hart, Florence White, F. Corden White, Mrs. Bliss, Mrs. Moss, in fact, all of the mediums are doing a fair business.

Dr. L. H. Freedman, "The Australian Healer" arrived and looks none the worse for his bout with the medics during the last year. Of course, he suffered in pocket and several of the mediums have united and will give him a benefit seance in Library Hall this evening, the intention being to reimburse him for some of the inconvenience and financial loss he sustained in his fight with the medical associations last year and being imprisoned in Erie, Pa. He had no charge against him excepting that he was a spiritual healer and practiced the art of curing disease without asking permission of the medical board. Mrs. Moss will give materializing, Mr. McDonald will sing a duet with a materialized form, P. L. O. A. Keeler will give some physical phenomena, Maggie Waite and Florence White will give tests and several other mediums will take part. Don't fail to attend.

The Night Blooming Cereus at Mr. Skidmore's residence has had several blossoms on it this season. One strange feature of the last blossoms was that they retained their form and beauty until the following morning.

Among the visitors to camp were H. D. Barrett, who spent a few days here renewing old acquaintances and George I. Bacon, who is one of the oldest workers in Spiritualism now living.

The Wednesday and Saturday evening dances continue to be as popular as ever and many visit them from the adjoining towns. The entertainments in the auditorium are well patronized and there are four or five of them each week.

The Willing Workers held a bazaar at the auditorium Monday, August 12, afternoon and evening. Lunch was served from 5 to 7, readings were given by Mrs. Enches, Baker, Clark, White, Turner, Wright, Freedman, Miss Keenan and Mr. Keenan. Articles were sold by "chance" and otherwise and the watch which was raffled was drawn by Mr. Frank Fadner, who returned it to the ladies. At the close the articles remaining unsold were auctioned off by Mr. Brooks. The net proceeds of the day were \$108.24.

One of the pleasantest gatherings of the season was the banquet given by the Canadians on Canadian Day, at Schenck's restaurant. After the eatables were served short speeches were made by A. Gaston, F. G. Neelin, Mrs. Oliver, Prof. Lockwood, Maggie Waite, Margaret Gaule, Lizzie Harlow, Mrs. Hyde, Mrs. Pollard, W. H. Bach, song by John Mullin and recitation by Dr. Brennan.

Some of the young people indulged in a straw ride after which a supper was served at the White Restaurant.

Friday evening, August 9, Dr. Dumont C. Dako gave an exhibition of healing, in the Auditorium. The opening remarks were made by J. Clegg Wright, after which a number of people who were afflicted with diseases were invited on the platform and were relieved by the Doctor. Among the cures recently made by him is that of Mr. M. J. Chase, of Fredonia, who fell and injured his hip and was confined to the house for some time. He received five treatments, after which he was able to visit the camp. These cures show the result of the application of spiritual healing.

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MOSES HULL

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Parlor 17 feet square,

HOLIDAYS AT A SPIRITUALIST CAMPMEETING.

(Continued from Page 1.)

and experiences here, including Moses Hull of Buffalo, and Miss Margaret Gaulé, the platform test medium. She gives daily readings and never fails in giving true and recognizable descriptions of, and names of the spirit friends she sees around you, or that come to her and ask her to speak a message for them. It is truly marvellous what one hears and sees done in the public gatherings and in private circles. Then there are mediums and mediums: Trance mediums, business mediums, clairvoyants, palmists, psychic, mental and divine healers, who give proof of their gifts being genuine, good and true, and you see walking evidences of the healer's powers, as well as hear the healed ones' testimony and experiences. It can be truly said, the days of miracles are not past or passing. They are and will continue always unto the end. Then there are spirit photographers and painters. I sat for my photo at Mr. Chese's and will show any Galt friend my spirit friends' pictures that desire to see them when I come home.

The Bangs Sisters are here. Their powers are of high order. Beautiful oil paintings are produced in their room in the light—in full view of all present—of the spirit friend you want, a picture of 24x36 in size, more or less as desired, in from 20 minutes to three-quarters of an hour, that an ordinary artist could not complete in months, and then you can't see a brush mark on the canvas. The picture is a perfect, speaking likeness of your friends that seldom ever fails to be recognized by any who knew the departed friend in life. The charge for these pictures is high, but only one-third of what you would be charged for a similar picture by mortal artist of note.

Spirit photography is in its infancy. It is crude and imperfect as yet, but that it's an accomplished fact is a certainty, but the Bangs Sisters are about perfect in theirs—painting mediumship development. No visible hand touches the canvas, and no one is near enough to manipulate it. You see the picture grow before your eyes till everything is completed and satisfactory to you as can be.

Then there are trumpet mediums. This is a most satisfactory phase as some Galt people can testify to, and yet they only got a drop in the bucket, as it were, in the way of proof.

Slate writing is another satisfactory means of receiving spirit messages and pictures. The writing and pictures received are usually proof positive that no one but your spirit friends could have produced what you get, and then you can hear the spirit writing between the slates as you hold them in your own hands. You can have your friends with you to see that no fake is practised. I will have some slates to exhibit also when I come home. I have attended two materialization seances that have scattered any lingering doubt that may have been hanging about me of spirit return. Here we saw, felt, handled and spoke to and recognized faces and forms, and walked into and out of the cabinet with them on our arm, chatting with them about home folks and Galt people they knew in life. I would mention the names if it would do any good, and can give full proof of what I say is true to all comers, if they will honestly investigate.

I know it seems like wild talk and ravings to many of you who may read this, but, friends, truth is stranger than fiction, and the proof of the pudding is in-eating it. We testify to what we see, hear and know to be true, and what every honest soul can have absolute proof of if they seek it with pure motives and open hearts and unprejudiced minds. There are a fine class of people here; judges, lawyers, doctors and ministers, some of them Canadians. They are going back to Canada converted to Spiritualistic truth, and declare they will preach it. This is the place to come for a profitable holiday.

Yours,

J. K. CRANSTON,

Galt, Ont.

How The Stars Rule People.

Astrology has become a world known science, and each person should understand "self;" also parents should understand and assist their children by having a correct figure cast and read for them. This can be done for the small amount of \$1.00, by sending the PLACE, YEAR, DATE and HOUR, (if known) of birth, also name in full to the

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BOX 72

Astrologer.

MAGNITUDE OF THE LIQUOR TRAFFIC.

The study I propose in this article will be mainly illustrative, rather than detailed and exhaustive. New York is one of our leading states in points of intelligence, morals, and religion. I select the Empire State in illustration of the subject. A survey of the magnitude of the liquor traffic in New York, and its strong intrenchment in this commonwealth, will enable us to judge of the traffic in our country at large.

Perhaps there is no one thing that lays greater claim to the legislative talent of our country than the liquor business. The friends and foes of the business alike seek new legislation. If the laws are too lax, in some aspect, the friends of temperance discover the fact and attempt to make laws more stringent. If the friends of the liquor business become persuaded that the laws are too strict, they exert themselves to secure a more favorable body of laws. In some states the laws governing the liquor traffic are a veritable patchwork of repealed enactments. Perhaps Illinois surpasses most other states in this respect.

Uniformity of legislation on the liquor traffic is certainly a thing of the distant future in this country. The only conceivable way in which uniform legislation on the liquor business is to be brought about is, either to abolish the sale, manufacture, and use of liquor, or to decline all legislative cognizance of the traffic. Neither of these modes of procedure is likely to receive general support in our time. But it is an interesting fact that legislators are constantly busy with this subject. We cannot rest on any certain spot of legislative achievement; but, when a law is made controlling the traffic, forthwith the people are restless for some other law. This was precisely the case with legislation on slavery in this country. As soon as slavery became an object of legislation, the matter of slave-holding had no further rest—till its abolition.

New York State has done her share of legislating on the liquor traffic. An elaborate piece of lawmaking was entered upon the statutes of the state on May 1st, 1896, when the "Raines law" went into force. Just what the object of that law was it is hard to discover. Possibly it had no ultimate object, but rather several objects. There were provisions in that law which gave deep offense to the liquor dealer; there were likewise provisions that gave pleasure to the enemies of the traffic. Now that the novelty of the law has passed away, the enemies of the liquor business are not happy under the arrangement. The clear gain for temperance is not manifest. Two things, however, seem to save the Raines law from a more general depreciation. One is the large income derived by the state from the liquor tax; the other is, the matter of granting licenses and looking after collections and the irregularities of the business is in the hands of excise commissioners—"taken out of politics." The heavy increase of the liquor tax has lessened the number of drinking places in the larger cities. But as a piece of legislation it fails to fulfill the wishes of the people.

It may be said, in general, that no one thing of which legislation takes cognizance in this country proves more frustrating to law or more elusive to its grasp than the traffic in liquor. Will you prohibit its sale? Only the keenest vigilance can keep your prohibitory law from defeat. Will you restrict the business by legislation? Such restriction is subject to constant violation. It is harder to deal with an offender against law governing the liquor traffic than with any other kind of an offender who can escape from the clutches of the law.

Proverbial. Friends of temperance, knowing this, are discouraged often from attempting to bring such an offender to account.

The government and state conspire to protect the business at its vital points, and it is hard to convict a man of a misdemeanor that grows naturally out of legal protection. Few men engaging in the liquor business prove friendly to laws made for "their especial benefit." Besides, a man who buys liquor contrary to existing law, usually weakens in court. Failure to enforce existing laws against unlawful conduct in the liquor business is one of the most discouraging experiences of temperance people.

The Raines law in New York is probably as well enforced as one could expect; but it is a failure if temperance was its object. The conditions in the

state of New York make this very evident. All club-houses are licensed places of drink, where liquors can be had at any time by the members. All hotels are exceptions to Sunday closing; and this has caused most of the saloons to become "hotels." "Guests" can be served with drinks at the "hotels" on Sunday; but the "regular saloons" must be closed. Drunkenness receives no rebuke, nor the volume of business done any decided diminution. The state gave over \$4,000,000 annually out of the more than \$12,000,000 of liquor tax. This affords a measure of defense for those who view the liquor business from the financial side only. The Raines law is not a success or corrective of the essential evils of the liquor traffic. It hardly touches these evils.

The State of New York has a population of 7,268,012. New York City contains just about one-half of the population of the State—3,437,202; the metropolis has almost 8,000 licensed places one drinking place for every 403 persons in the city. The license tax is \$800, and evidently the number of drinking places is diminished by this tax; for before the Raines law went into force there were 8,906 drinking places. But let us consider Buffalo, a city of over 350,000 people. Buffalo has, in round numbers 1,900 drinking places, and places where liquor is sold in quantities. The license tax here is \$500 for saloons and hotels and \$300 for storekeeper's license. What is the result? There is one drinking or licensed place for every 195 persons in Buffalo. This does not include the clubs, in all of which liquor is sold.

Taking the State as a whole there are 27,372 licensed places, or one such place for every 295 persons. Now, if we deduct from this number those who do not drink at all—one-third, say—we have every 197 persons in the State supporting a saloon. I make no account of women and children; if I did, the number might be reduced to 150. If we take as an estimate \$10 paid to the saloon for every dollar paid out for license taxes, which must be a low estimate, we shall have the people of New York State paying more than \$128,000,000 annually for liquor—between \$18 and \$20 per capita.

This study illustrates the appetite of our people for stimulants of a hurtful nature—an appetite that is simply alarming in its strength. All conditions of our people suffer from the appetite for strong drink—rich and poor, educated and ignorant. The appetite is not declining; statistics show the opposite, if they show anything. The liquor business is not only entrenched behind the appetite for strong drink, but it is the greatest single factor in American politics.

The liquor business is more strongly entrenched in the lives of the American people than any cherished institution receiving their voluntary support. The public schools of New York State (the entire system of public schools) received by apportionment the year before last \$3,858,000. The entire expenditure for all religious purposes in the State would not equal this. The saloon, if we may judge from the money expended—and money is an exponent of value among us—the saloon in New York State is more strongly entrenched than either the public school or the church.

If we have found illustrative material in the study of one-eleventh of our country's population, significant conclusions may be drawn with reference to most of the states containing the other ten-elevenths.—*Robert Morris Babb in the Arena.*

MOSES HULL

"That is quite a book. People ought to be interested in reading it." You can get it free. See page 6.



DR. L. H. FREEDMAN.
The Australian Healer.

A Phonograph Record MADE AT A TRUMPET SEANCE.

I take the liberty of writing you an occurrence that will be good and surprising news to some of your readers: Some time ago I had Mrs. Bartholomew at my home and was invited to spend a few days at her home in Buffalo and the Exposition. While preparing my son told me to take my Edison Phonograph with me and he would try to make a record so that we might have his sweet voice in our house at any time.

I took it and we had some fine trumpet circles. I put the phonograph with a recorder and blank record on the machine and my son, who passed away in 1892 came almost immediately and said, "Well, pa, are you ready?" "Yes," I replied, and in three sittings I got ten fine records. The songs were, "We shall wear the White Robes in that Land," "Let the Lower Lights be Burning," "There is a Gate left Ajar," then one came and talked. After this Red Jacket gave us a fine talk, (he is my healing guide) one from a grandchild singing, "I Want to be an Angel" and also talking, one from "Happy Jack," talking against superstition and false creed, one from my guide and another from a Hindoo girl, singing in the Hindoo language and one from Mrs. B.'s brother who passed out some where in the 60s.

Some of these records are plainer than others but just think of ten records and what they are worth to my family, friends and myself as they voice the sentiments and voices of my friends from the other side.

I suppose Mrs. Bartholomew is now at Lily Dale for a rest. But I think others will make her give some seances and I hope some more records will be made. I would not take \$50 apiece for mine if I could not get others.

I feel this only a just report and want the world to know what I got and how I appreciate them.

G. THIESE,
Akron, Ohio.

CHRISTIAN SCIENCE MIRACLES

The discoverer of Christian Science has given to the world certain grounds for believing that she possesses the power to do miracles. We do not accept all the hearsay going as trustworthy, but it seems to be generally accepted by the followers of Mrs. Eddy that she has either power or knowledge that renders her impervious to the common ailments of mortals. She laughs at victims of toothache, scorns such an idea as colic, heals wounds with a surgical train of thought, and we presume could sit on a live rail and experience no shock.

Science knows no miracle. It has found thus far that every wonder is an imposition, that there is nothing larger or more wonderful than Nature. Scientists are seeking to learn the laws of Nature and to impart what knowledge they gain for the betterment of mankind.

It is about time that Mrs. Eddy, or one of her disciples, demonstrated that Christian Science (so called) is a science, or else that the claims made for it by its adherents were withdrawn. We would propose that ten Christian Scientists with certain well-defined symptoms of some organic disease be treated according to the teachings of Mrs. Eddy and that a committee of six consisting of three physicians and three Christian Scientists, watch the different cases and give the result of such treatment to the public. If sickness is imagination, if suffering is a delusion, if the body is not a physical organism which can be the seat of pain, let it be so proved. If a drug has no good or bad effect upon the brain, the blood, the nerves, the tissues, it can easily be shown.

Mrs. Eddy's ideas on health and disease are professed by many thousand people. How many practice them it would be difficult to ascertain. Her position is at variance with the experience of the past. Is she right or wrong? Let a test, such as we have proposed, be made and we shall then know how much the teachings of this woman are worth.—*Boston Investigator.*

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will, as usual, be the headquarters for the Spiritualist Papers, Books, Pamphlets, Etc. In addition we will carry a fine stock of Candies, Ink, Pens, Writing Paper and Envelopes, and many of the little necessities of camp life. We have the best, cold summer drinks.

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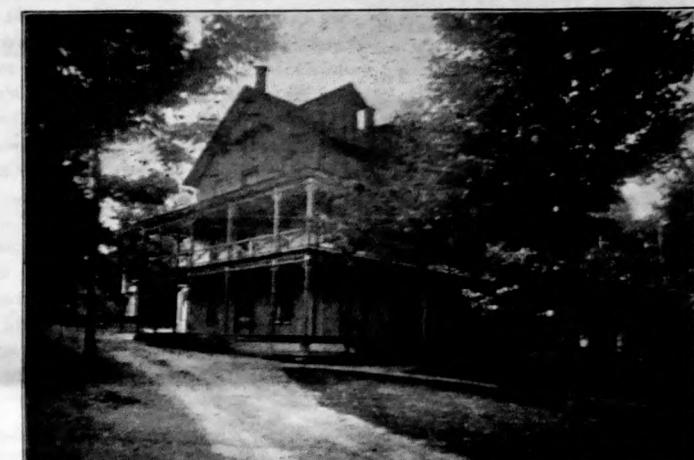
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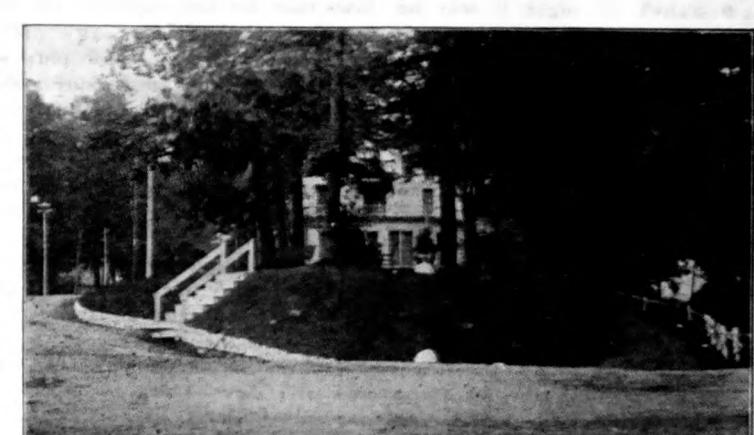
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Published on the First and Fifteenth of Each Month By

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SPECIAL NOTICE.

If you receive a copy of this paper and are not a subscriber, it is an invitation to become one if you are interested in the line of thought presented.

LILY DALE, N. Y., AUG. 15, 1901.

59

In the number of this issue of THE SUNFLOWER. If the same number is on the colored address slip, it indicates that your subscription expires with this issue and you should send in a renewal if you wish to receive the paper without missing an issue.

ANNUAL ANNOUNCEMENT.

With this number THE SUNFLOWER completes the third year of its existence.

When its publication was announced there was nothing but discouraging prospects presented to its founders. The friends all wished us good luck and success, but all shook their heads and prophesied failure. Today THE SUNFLOWER looks out at its friends and well-wishers with a pleasant face, and asks them to continue the patronage that has made it a success thus far.

Perhaps a little retrospective view of its growth and development will not be out of place. It was nourished carefully and we are proud of the result.

The first idea of such a publication originated in the winter of 1897-8 and culminated in the spring of '98. The first announcement was made at the Jubilee at Rochester, at a meeting of the Young People's Spiritualist Union, which announcement was followed by one at the June Picnic at Lily Dale.

When camp opened work began in earnest. If the venture was to be made a success, it must have a good list of subscribers to begin with. So it was announced that its publication would begin in September, and visitors were requested to give their subscriptions. About the 10th of August, Mr. Kaynor, husband of Mrs. Isa Wilson Kaynor, who was at camp, came to us and volunteered his services to get out an issue of the paper the 15th of August. As he was a good printer, his services were accepted and we went to Buffalo and bought our outfit of type, presses, etc., and work began August 15th, the day the material arrived.

Then followed several busy days. Type had to be laid in the cases, materials of every sort arranged and two busy persons worked with a will to make it as complete as possible.

Friday, August 19 found type set for the first edition of THE SUNFLOWER, but the press had not arrived. It, however, put in an appearance later in the day and at 9 o'clock at night it was unloaded at the office, the front room of the cottage in which the publishers lived.

We worked until 1 a. m. when the press had been unpacked and set up, and presented a passable appearance. At 6 a. m. we were again at work and finished setting up, and at 4 p. m. the first copy of THE SUNFLOWER came from the press.

It was an unpretentious affair. Printed on a sheet 12½ by 19, four pages, it presented anything but the appearance of THE SUNFLOWER of today. But it was destined to grow. September 15 it was made 8-page, October 15, 8-page and 4-page supplement; November 12-page regular and in May 1899 it was made a 16 page paper, pages 9 ½ by 12 ½.

September 15, 1899 it was made a twice-a-month issue and in January 1900 it was changed to a sheet 25 by 38 inches, making a paper of eight pages, each page 12½ by 19. This continued until December 15th 1900 when we presented our patrons with a paper printed

on a sheet 29 by 42 or the same size as *The Banner of Light*.

The above shows that its growth was regular and in accord with the necessities of the case. That is, a certain amount of advertising is permissible in any paper and when it exceeded that amount, the paper was enlarged to meet the added demand upon its space. It is needless to add that its subscription list has increased in proportion to its size.

Now, on its third birthday, THE SUNFLOWER again greets its patrons. It is proud of its record. It has issued regularly on the day it is dated with two exceptions. Once when its machinery broke down, necessitating the purchase of a new press and once it was delayed one day, the delay being caused by the death of the editor's father. We have some pleasant experiences, some sad ones, but all in all THE SUNFLOWER can stand before the world and after three years ask the patronage of the people on its merits.

We thank you one and all for your patronage, for your kind words and encouragement. If any have been displeased, we regret it, but feel that we have conducted the paper to the best of our ability and given our readers a variety of thought. All our patrons were not pleased and we did not expect to be able to do so, but in our experience but two subscriptions have been ordered discontinued on account of articles published. With all due credit to our two friends who discontinued, we would publish the same articles again if the case was to be reopened.

An editor should publish his views on subjects presented, without fear or favor. If we were wrong in publishing the editorials [on Carrie Nation and the article from Fredrick White, to which one patron takes exception in the present issue, then Spiritualists must withdraw their claims to a free hearing on all subjects and open the door to a censorship of the press — tabooed subjects that are germane. As long as we edit the editorial columns of THE SUNFLOWER this condition can not prevail with it.

Our next issue opens Volume 7. Many subscriptions expire with this issue, a goodly proportion of which have already been renewed. If yours has not been, we would appreciate a renewal and trust that THE SUNFLOWER will blossom more brightly in the future than in the past.

THE BARBER'S WAR.

It would seem that the barbers, chiefly of Portland, had stolen a march on the rest of their brethren in the state of Oregon. It appears they have succeeded in getting a bill through the present legislature closing the barber shops in the whole state on Sunday. Against this a large portion of the trade and many of their patrons, especially in the eastern part of the state, protest.

All Liberals are more or less interested in this matter, for it brings up the whole question of Sunday legislation, and favors the entire suspension of business on that day. For if the barber's and bathers' preparation for Sunday is not a work of necessity and mercy on the morning of that day, it would seem difficult to find one. We hope that the protesting part of the trade will keep up the fight until they succeed. But we hear a report that induces us to call general attention to this contest; that is, that some are inclined "to let the matter go, for no such law can ever be enforced in Eastern Oregon anyway."

This is the worst position that could be taken as to this or any other law. One of the misfortunes of states, young or old, is to get the statutes loaded up with laws that are not expected to be enforced. Such dead letter laws are sure to be brought into play for purposes of persecution, and to effect indirect objects, when least expected, and unjustly.

The very fact that there is no public opinion that will enforce a law generally and impartially is the best of reason for keeping, or getting it off from the statute books.

The Sunday question is one we have heretofore tried to throw the light of the *Torch* upon with a result to this effect. That the day should be made a legal and secular holiday like Christmas and New Year, on which only necessary business like barbering, etc., could be legally done. That fines might be imposed if large stores and business did not give their employees the benefit of this holiday. That those who might interfere with others in their enjoyment of the day might be held for disorderly conduct. Thus by simply turning this holy day into a holiday, the workmen would get the relief from toil they wish and need; all would have a

chance for "worship" or for "rest, reading and recreation." There would be no Sunday laws at all; the masses of the people could be, as James Parton used to say it, "Ladies and gentlemen of leisure for at least one-seventh of their lives." Then all of us could realize what Theodore Parker said as he came to die: "What a blessed day Sunday is when we get over the superstition of it!"

—Torch of Reason.

A LETTER.

Dear Sir
please do not send me any more Sun Flowers Frederick White will perhaps take my Subscription as you and him are of the one mind and thinking or else you would not publish his lying rot and nonsense let them read it that wants to i want non of it. i take it as an insult to any Spiritualist that reads it a falsehood from begining to end and i believe you know it as you are no novice or Amature in the Cause of Spiritualism if i owe you any ballace let me know the amount.

The above letter, copied literally, explains and condemns itself. If Spiritualism can not stand an article written by a Spiritualist, it is crippled worse than orthodoxy. As for THE SUNFLOWER, it will have to worry along some way without the gentleman's patronage as we have enough paper to last six months and it would not do to waste it.

How strange! Spiritualists boast of their liberality, tell how willing they are to give all sides a hearing, then stop a paper because an article is published expressing an adverse opinion! Where has orthodoxy been more intolerant?

PROGRAM

OF THE

CASSADAGA CAMPMEETING,

FOR 1901.

Platform Test Medium, Miss Margaret Gause.

AUGUST.

Thur. 15—G. A. R. Day.
Fri. 16—Rev. B. F. Austin.
Sat. 17—William M. Lockwood.
Sun. 18—B. F. Austin.
Mon. 19—Conference.
Tues. 20—Rev. F. E. Mason.
Wed. 21—Woman's Day, Miss Gail Laughlin.
Thur. 22—Rev. F. E. Mason.
Fri. 23—Prof. William Lockwood.
Sat. 24—Hon. A. B. Richmond.
Sun. 25—F. E. Mason, Miss Gail Laughlin.
George H. Brooks, Chairman.

GO FORTH MY SOUL.

MATTIE E. HULL.

Sometimes there comes a partial glimpse to me,
Of a great world of thought, that lies out there;
I do not seek it on a bended knee,
I do not ask for it in worded prayer;
To reach that higher consciousness of things,

My soul must rise upon unfettered wings.

Sometimes 'tis given to my sense to know

That there are truths ne'er writ in earthly lore;

And wond'rous fields just given to my view,

That man's unaided genius ne'er explored;

He who would seek those marv'lous glorious things,

Must rise in soul unfettered on his wings.

Sometimes there comes from out the atmosphere,

A whisper I can scarcely understand;

And just before me in the viewless air

I see the shadow of a guiding hand,

And the strange silence e'er this message brings,

Go forth, O soul, upon unfettered wings.

I would not wait until the icy seal

Of death, is set upon my stony face;

To know what all these wond'rous glimpses mean,

Just shown to me, while in this dwelling place;

And so I pray amid these earthly things,

O soul go forth, unfettered be thy wings.

Sunflower and Hydesville Cottage

PINS.

The Sunflower has been adopted as the emblem of Spiritualism and is worn by Spiritualists everywhere.

The Hydesville Cottage, where the Fox Girls lived when the rappings first came is also of especial interest.

We will send either of these pins by mail for 6 cents or both of them for 10 cents. 25 for \$1.00; 50 for \$1.75; 100 for \$3.00

Passed to Spirit Life.

Mrs. Mary F. Storum Long passed to spirit life from the home of her parents, Mr. and Mrs. Storum at Warren Pa. July 27. Mrs. Long was in the full glory of womanhood when the silent messenger called her hence, being 32 years of age. Besides her parents, a husband and two small children, one an infant, survive her, also one brother. Mrs. Long was for a number of years an attendant at the Lily Dale summer meetings, and will be remembered by many campers. She was a woman possessed of Sterling qualities of character, good and true in all the walks of life. Endowed by nature and aided by advantages and opportunities her mind was well stored with knowledge. She was a lover of the beautiful in art, in nature and in music. She was a spiritualist in its higher meaning. Having a natural desire to live here with those she loved and who needed her care, still death held for her no terror. The service commemorative of her departure was conducted by Mrs. Clara Watson and was very largely attended. Abundance of flowers testified to the esteem of friends. No emblems of black lent their somber hues to the sacred occasion. The body was laid to rest in the private family cemetery, adjoining the home.

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"LICHTSTRAHLEN"

(RAYS OF LIGHT).

Die einzige deutsche Zeitschrift fuer Spiritualismus und Occultismus in den Ver. Staaten. Jahresabonnement \$1.00; erscheint woehentlich. Probenummern gern versandt. Ein Abonnement ladet freundlich ein.

MAX GENTZKE, West Point, Nebraska.

The Twentieth Century Physician

is the title of a new pamphlet by C. W. Close, containing a brief explanation of what the mental treatment is, and what it accomplishes, also a short explanation of the nature and scope of the Mental Treatment, together with evidence showing the practical utility of the mental healing methods. It is a book that should be read by all who seek health and prosperity.

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This department is conducted to assist our public workers to keep in touch with each other and with people, and to notice of your engagements or any other items of interest. Secretaries of societies are requested to send short reports of their work. Full name and address must accompany every article intended for publication.

CORRESPONDENTS will please remember that THE SUNFLOWER goes to press and is mailed the day it is dated. In order to ensure insertion communications should reach us two days in advance and if of any length, earlier than that.

Campbell Brothers, the renowned psychics, will leave Atlantic City, N. J., where they are spending the summer, for their home, Lily Dale, where they will be the latter part of September. Those wishing sittings for portraits, etc., can address them Box 25, Lily Dale, N. Y. after September 25th.

G. W. Kates and wife have concluded their missionary work for the Minnesota State Spiritualist Association and will serve at camps during the month of August. They will return to Minneapolis for the State Convention September 6, 7 and 8. They have engagements for the fall and winter in the east. Their address will be 1744 Natrona street, Philadelphia, Pa.

Mary E. Brown, Maxon, Wyo., writes: "I received the book 'Forty Years Intercourse with the Denizens of the Spirit Spheres', that you are giving as a premium. It is very nice. Many thanks for it." This is only a sample of many letters that are coming to this office.

Mr. and Mrs. Fred Nuttall of DeSmet, S. D., were among the visitors to Lily Dale Camp.

Titus Merritt writes: "I read in one of the Spiritual papers of some person enquiring who assisted Mrs. Leach Underhill in writing the book 'The Missing Link.' I was giving attention to the welfare of the sisters and was a frequent visitor at her home, and can say authoritatively that it was John O'Sullivan, minister to Portugal during the Lincoln administration. I frequently saw him engaged on the work."

"I also wish to say that The First Association of Spiritualists will open their meetings Sunday, October 6, with Mrs. Margaret Gaule as platform medium. I thought that as the time is approaching, after the manner of Christian Science I would affirm that a greater work would be accomplished than ever before."

Mrs. R. H. Josselyn, of Rochester, N. Y., is now at Lily Dale occupying her cottage and will treat the sick during her stay. She is a very successful healer.

Just as we go to press the trains are arriving, bringing in the G. A. R. in honor of G. A. R. day at the camp. There are a number of members of this association who live in this county and it is customary for them to meet at some central point each year and hold a reunion and campfire. The speaker of the day is Hon. A. B. Richmond, and there will be a campfire with the customary attractions of speeches, songs, eatables and all that goes to recall the days in which the "Boys in Blue" were traveling the country in the struggle for what each side deemed right. If it so happens that any of those who wore the gray are in attendance, they will receive a right royal welcome from their comrades and the talk of old times will be interesting to both sides.

Among the items of interest to Spiritualists to be seen at the Pan-American is the exhibition of the Zancigs in which they call telepathy. They have practiced the art until they have reduced it to a positive certainty. Prof. Zancig will hand a slate to people in the crowd in front of his place and request them to write a number of figures on it. He will then take the slate and without a word, point to the figures and Madame Zancig will add them up and tell the result. Then, still without speaking a word, he will point to different figures, the slate being turned towards the audience and away from her, she will tell each figure as he points to it. Then names of people are given, articles are named and much that is really surprising even to a student of occult is given. The editor of THE SUNFLOWER, also his brother, took the slate and wrote figures, so we know positively that there was no collusion about the work. It is certainly a remarkable exhibition.

LOVE IS THE CONQUERING POWER.

N. H. EDDY.

Love to do good, love to do right,
Love is power and love is might,
Love is the key that unlocks the seal,
Love is the life, that makes you feel

The warmth of sunshine and its glow,
Dispelling all doubt, fear or foe;
So drink ye from its loving fount,
For, as light peeps o'er hill and mount,

So love, the diamond cuts its way
Through darkness to a brighter day,
Love is the music of the soul,
Pointing life to its higher goal.

Love is the life's watchword of might,
Love is the beacon, by its light
The stranded ship, ere it's too late
Sees the rocks that would prove its fate.

Loving thoughts will conquer and cure,
While hateful thoughts will kill for sure;
And love lays at harmony's gate,
While vengeance reward meets its fate.

Let love, good will and cheer impart,
That which gladdens another's heart;
And recompense to thee will pay,
It's sure reward some future day.

Life, love and liberty for right,
Blest three in Trinity for might;
There's three in One and One in three,
Gifts of God's love to you and me.

MYSTICISM.

BY JOHN F. MORGAN.

The Temple of The Magi.

I was one of the first members to join in Chicago in 1890, and I took twelve degrees. During the World's Fair year Mystics of both sexes came from all parts of the country to be initiated in Astrology, Higher Mathematics, the Spirit of Numbers; and the latest information on all lines from Planet Mars, on the "Astral Mirrors." In fact, senators, legislators, editors, actresses, physicians, lawyers, board of trade men, and people from all walks of life were represented by its membership of over 500. We had "Mystic Picnics" and no end of good times and good feeding. We had an "Astral Club," where we would meet and compare notes as to past memories and look up our records in the Encyclopedia and see if we could find "ear marks" of our past incarnations. But to be eligible to the "Astral Club," you had to be a member in good standing for the Seventh Degree (which cost you \$35.) I was lucky. I receive my "astral test" in the Third Degree, early in the game, when the limit was not so high.

The "astral test" consisted in a past record of your incarnation in other physical bodies, when a member of the *Temple of the Magi*. This information was supposed to be given to Olney Richmond upon the "Astral Mirror," from the brothers upon the planet Mars.

This ancient order which flourished in Egypt and Persia, many thousand years ago, again became active in the latter part of the Nineteenth Century.

The Magi teach, in an age, that which is appropriate to the time, hence follows that the members of the Order of B. C. 2000 are now common knowledge in the same manner, and secret teachings of today will be known to all students of science a hundred years hence.

The prime tenet of the Mystic Order is Evolution Entire. This does not mean that the physical exists, alone, through evolution; it means that everything in the universe has its being through the same general law.

It teaches that soul, body, mind astral, as well as planets, suns, systems and nebulae, all have been evolved, instead of created.

It holds that the only bodies in the universe which have always existed and were, therefore, never evolved or created, are ultimate atoms. By ultimate it does not necessarily mean atoms of carbon, or oxygen, nitrogen, etc., as to us. These so-called atoms

may be, and doubtless are, molecules, made up of still finer atoms. Molecules are evolved and disorganized, as are, also, higher organizations.

It holds that everything organized is made up of atoms, therefore, the common idea of spirit or soul being constituted of anything other than atoms, is wholly repugnant to its teaching. It holds that the spirit and mind are the products of the experiences of this life, while the astral soul, or eternal life principle, is the product of ages of evolution. With certain limitations, peculiar to the Magi, this is the doctrine of re-incarnation; but it does not confine the principle to man, nor even to animal life; it holds that it is a universal law, existing upon all planes above the atom.

The order deals with occult subjects of every description, from a scientific basis. Thus, numbers, geometrical forms, tarots, cards, planetary magnetism, chemical formations, kabalistic words and laws governing same, are classed among our occult studies.

Why these should be exploited in a secret order is known only to Masters of the First Quarter, who are well and truly qualified to advance. Not all who receive the degrees know them. Not all can assimilate them. Many people are wholly unable to understand why the "mysteries" as they are called, should not be taught Neophytes and Masters. There are several good reasons why they should not be, among which are the following:

First, They require a great amount of study in order to understand, appreciate, and truly possess them.

Second, A mystery is no longer such when it becomes common property. Thus, hypnotism, which was a "mystery" in the middle of the last century, is now an open secret.

The members of the Order are not all required to hold the same views, as it has no set creed, although the topics upon which they differ in belief are those which admit of various views. For instance, while some Mystics hold that mind dominates and rules matter, others believe that mind and matter are correlated and reciprocal. The leader of the order holds that mind acts upon the physical body and, in turn, is reacted upon the physical organization.

In religious matters, the Magi hold that Truth is Truth, no matter where found, and that falsehood is falsehood, in whatever form it may be presented. Therefore, no preference is given to any creed, or religious book, over another.

In Astronomy, the Magi believe in a plurality of inhabited worlds and a boundless and truly Infinite Universe.

PROF. C. H. A. BJERREGAARD, of the Astor Library, New York, delivered a series of seven lectures to a private class, the expenses of which were met by subscriptions of the students. The lectures were on "Mysticism and Nature Worship" (L 5499 public Library) subject he was well qualified to handle.

I had in connection with Prof. Bjerregaard some very convincing evidences of "past memories" and associations, and with him I manifested unusual power of healing, as he was very much depleted and exhausted by his laborious work the week that he was here and I healed him completely.

MARTINISTS.

Dr. Blitz, of Paris (France), represented the Martinist Order. He was also a deep student of the Kaballa. At a reception given him, at which I had the good fortune to be present Dr. Blitz explained how in Paris all the liberal-minded Spiritualists, Theosophists, Mesmerists and all other shades and degrees of Mystic and Occultists amalgamated and met upon a common ground. In fact, they supported a university and had an independent magazine, and enjoyed many other advantages. I exclaimed: "Why can't we do likewise?" The result was an organization known as

THE CHICAGO ESOTERIC EXTENSION,

of which I was one of the Charter members. It was the design to have this as a place where people on all the broad lines of thought might come together for an interchange of ideas and benefit by harmonious association. Professor William Tomlinson had the honor of giving the initial lecture, his subject being "Harmonic Vibrations." The Professor presented the philosophical side of music in so simple and entertaining a manner that he quite captivated the audience.

The Bramacharin followed soon after, on the "Vedanta Philosophy," explaining how the different verses of the Vedas were seen clairvoyantly in the air before being written down.

THOUGHT MACHINE.

Under the auspices of the Chicago Esoteric Extension, Cheiro delivered a very interesting talk on "palmistry," to vibrations of mental vitality are given an overflowing audience. He here had forth by the left hand; those of physical health are good and evenly balanced, the right hand repels the needle and the left attracts. It is said the biometer will be of great value to physicians in diagnosing disease.

DEATH;

THE MEANING AND RESULT.

BY JOHN K. WILSON.

The Book of the New Century!

A Remarkable Account of Psychic Experiences Occurring in the Office of a Well Known Member of the Pennsylvania Bar.

In the privacy of his own office, with the aid of a few friends, a series of the most remarkable phenomena of modern times took place. Friends, long since mourned as dead, returned and were plainly seen by the clairvoyant members of the party, and by the aid of an ordinary telegraph instrument they gave messages, identifying themselves beyond possible doubt, and proving conclusively that death is only the stepping stone to a higher life in which all of the faculties are more strongly alert than in this life.

The telegraph instrument through which it came was an ordinary Morse instrument, and Morse characters were used. It was set upon a common table and at all times in plain view of those present. Two gas jets lighted the room in which the manifestations took place.

You Should Read This Book.

It portrays the life and characteristics of the denizens of the other world, tells of their pleasures and sorrows, of the obstacles they have to surmount and of their likes and dislikes.

Being given independently, there is no chance to say that "telepathy," "unconscious mental cerebration," or anything else has tempered these communications. As it was produced by private people, without being paid seances, it is free from the charge that "money was back of it." In fact, it is a most remarkable book.

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THE SUNFLOWER PUBLISHING CO.

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THE SUNFLOWER.

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The vital importance of correct diagnosis is admitted by every physician and understood by every sufferer. The treatment based upon a wrong diagnosis is useless—oftentimes dangerous.

Do you suffer from any chronic disease? If you do it is positive evidence that the cause of your condition have not been definitely located by your physician.

Prof. Burroughs's position is unique and stands at the foremost of the World's medical psychics, and his diagnoses are a revelation to scientists and physicians. We submit the following as absolute proof of his wonderful powers.

POSITIVE PROOF OF THE FOREGOING.

Dear Sir:—Your letter and diagnosis is received, and will say that it is correct. I have been under the treatment of Dr. Mills, of this city a long time and he advised me to write to you. Yours truly,

MRS. L. PARRIS, Saratoga, N. Y.

Dear Sir:—Your favor is received, and in reply will say that my brother is a practicing physician in this city, and he, as well as myself, was well pleased with your diagnosis of my case. Respectfully yours,

A. E. GRISWOLD, Crestline, Kan.

Dear Sir:—I wrote you for a diagnosis of my case, and received a prompt reply, which my home physician said was correct. Truly your friend,

MRS. NELL PAGE, Ferry, Mich.

My Dear Sir:—If you had turned the X-rays on each organ of my body, the condition revealed to you by its action would not have been more accurate than that contained in your Psychic Diagnosis of my case. Very respectfully,

MISS ROSE HOWARD, Campbell, Tex.

Dear Sir:—I wrote you for a Diagnosis more out of curiosity than from any other motive. I must say I was happily disappointed as may have given me correct diagnosis. Sincerely yours,

DR. E. GALLUP, Santa Anna, Cal.

J. A. BURROUGHS, The Union Sanitarium,
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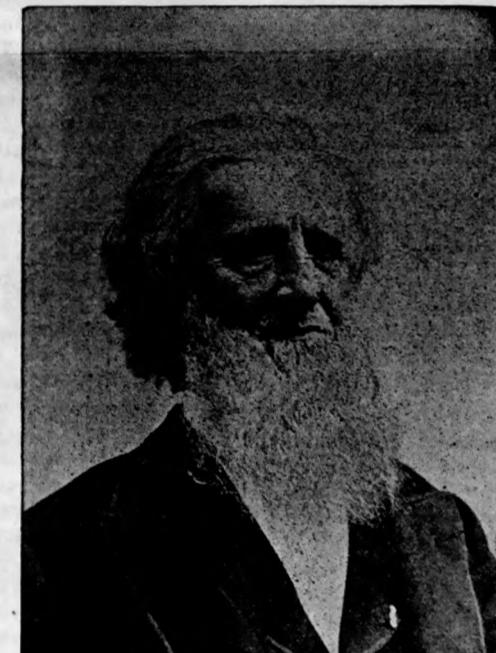
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